# A New Mystery
# IN PHYSICK
## DISCOVERED,
## By curing of *Fevers* & *Agues*
## BY
# Quinquina
## OR
## *JESUITES POWDER.*

Translated from the *French*, by Dr. *Belon*, with Additions.

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# The way how to use the Bark for an Ague; Translated out of *Italian*, Printed at *Rome* above Fourscore Years ago; added to this, by Dr. *M.* Fellow of the Colledge of Physitians *London*, who had it above twenty Years by him.

THis Bark *is brought from the Kingdom of* Peru, *and is called* China, alias *for the Ague; which is made use of for a* Quartain *Ague, and a* Tertian *that comes with a cold Shivering: It is used as followeth:*

*Take two Drams thereof, pound it very small, then sift it through a fine Searse, and about three hours before the Fit is expected to come, steep it in a Glass of good strong White-wine; and when the cold Fit begins to come, or the least inkling of it be perceived, take the whole Dose so prepared, and let the Patient betake himself to his Bed. Take notice, that the Bark may be given* as be-

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fore-mentioned) in a Tertian Ague, when it is fix'd and habitual for many days.

Moreover, you may give of the Bark (as afore-mentioned) in an Ague, that comes every day with a cold Fit, and that after its Declination, the Patient sleep in Bed; and this ought not to be given, but when twenty five or thirty Days are past, as Physitians shall think most expedient.

Constant Experience testifieth, that it hath cured almost all those who have taken of it; the Body first having been well purged, and for four days after having taken no Physick whatsoever: but it is to be observed, that this is not to be given, but by the Approbation of Able Physitians, that they may judge when it is a proper and convenient time to take it.

Take notice, that it is not necessary to make a new and strong Purgation for the taking of the Bark, having already done it upon the occasion of the Distemper. It will suffice only the precedent day, to have had some Evacuation of the Body, with some light thing, or a Clyster.

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# AN *INTRODUCTION* TO THE French Author,

*By the Tranſlator.*

GOodneſs is as diffuſive as Light, and it is the Opinion of ſome good Men, that they are no longer fit to live in the world, than while they can do good. The great Chriſtian Philoſopher points at that Leſſon, when, under the Notion of Charity, he recommends unto us a Commu-

nicative Goodneſs to attend us in all our Actions. Had I not been inform'd of this Duty beforehand, the good Example of the Worthy Author of this Treatiſe on the *Quinquina*, had ſufficiently inſtructed me therein. It is in Imitation of him therefore, that I have preſented the Publick with my Obſervations and Method in the uſe of this *Peruvian* Bark that he treats of, which he calls the *Quinquina*, and that generally goes under the Notion of the *Jeſuits Powder*; not with the leaſt Deſign of Contradiction or Oppoſition, to that which he has ſo judiciouſly, and with ſo much Judgment writ. But to inform the Reader, that beſides the *Peruvian* Bark, Nature has provided other Remedies againſt

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all ſorts of Fevers and Agues; ſuch as, beſides my own Experience, have been found, and approved of by divers Learned and Able Phyſitians, to be not only Specificks againſt all preternatural Ferments and Obſtructions; but that through their powerful Vertue, and great Energy, in purifying the Blood, freeing the Spirits from all Heterogenious Qualities, and fortifying of all the Noble and Principal Parts of the Body, have moſt deſervedly acquired the Names of Renovators and Preſervers of Health.

And of truth, I have ſeen that through the Uſe of the hereafter-mention'd febrifuge, compounded extract, when giv'n againſt Agues and Fevers, unto ſuch Perſons as were beſides, of very ill habit of

Bodies, that had been advertiſed and threatned, both by ſuch Internal and External Symptoms, as ſufficiently did inform them (as well as thoſe Phyſitians with whom they communicated) of the approach of dangerous Diſeaſes and Diſtempers, thoſe Perſons have been ſtrangely reſcued from the Tyranny of thoſe Diſeaſes, at the ſame time as they were freed from their Fevers; of which ſome were ſo ſhort, that at the ſecond or third Fit at moſt, they were releaſed: ſo that it could not be expected, that the Fermentative Heat of the Fever, could have contributed towards the removing of the other Cauſes of Diſtempers; much leſs, that it could have cured thoſe Perſons; but that they were recovered through the

the renewing, and preſervative Qualities of the Febrifuge Extract.

But I know, that there are divers Perſons that will not admit of ſuch things as Preſervers and Renewers; and that are of Opinion, that God has provided Remedies only for the Cure of Diſeaſes; but none to prevent their Generation, and to enable our Nature to oppoſe and reſiſt their firſt Approaches; and even to intercept them in their Embrio, and before they could be rang'd under the *Claſſis* of any Diſtempers: Therefore I will in few words give my Opinion thereon, and then diſcover thoſe things, through whoſe Uſes I have ſeen ſurpriſing Effects.

Doubtleſs, but that Immenſe Goodneſs, which has ordained Remedies for the Cure of Humane Bodies, has provided ſome alſo for the Preſervation and Prolongation of Health: For if that Dead Bodies (as Experience does daily teach us) ſuch as are wholly depriv'd of aſſiſting Qualities, are ſo preſerv'd, through the Vertues of ſome particular Medicaments, as to be kept from Putrefaction for many after Ages; why may there not be expected ſuch, or rather a far greater Advantage, from ſome Medicaments, when adminiſtred to Living Bodies, that are repleniſhed with Vital Spirits, and with a Balſom of Life?

It is the Opinion of the Learned, that our Nature cannot renew

new it self, without the concurring Aid of some Powerful Medicament, by reason of her Insufficiency in the Separation and Extraction of a clear, pure, and genuine Quintessence, from Aliments, through which she might be rendred capable (without any Foreign Aid or Assistance) daily to renew her self, and be contented with a small Pittance, in lieu of that large Proportion of Aliments which she daily requires; by which, many Impurities are dispers'd throughout the whole Body by the Circulation of the Blood, which Defect puts it into a Continual Labour for the expelling of them.

Thus its daily Deficiency is frequently manifested by its too frequent Alterations into divers sorts

ſorts of Diſtempers: For could ſhe extract any ſuch Excellency from her Aliments, Life would then be a Continual Series of Health without Alteration.

But ſeeing our Nature is deſtitute of ſuch Qualities, being too much vitiated and perverted, to attain to that height of Perfection, by her peculiar Fire, and the other Inſtruments of her own Elaboratory, Medicine muſt be invited to lend her an Aid, by refined and ſpirituous Medicaments, to procure Preſervation: For our Nature being thus aſſiſted, the Sphere of her Activity will be extended beyond its Natural Bounds, both for our Preſervation and Renovation.

This is further verified in divers things, which acquire a lon-

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ger Duration, by curious and advantageous Peparations and Mixtures. Thus Wine diſtill'd into a Spirit, is kept incorruptible, though apt to evaporate; and by mixing of it with ſome of its own Flegm, both are preſerved, and longer kept, than when ſeparated; ſo our weakened, or debillitated Liquor of Life, being impregnated with Spirituous and Balſamick Eſſences, have more Force and Vertue.

In the Chymical Anatomy of Blood, the fix'd Salt is found in very ſmall Quantity in compariſon of the Volatil; which fix'd Salt is a moſt powerful Principle, whoſe Balſamick Parts are ſo abſolutely neceſſary to Life, that the Duration thereof is to

be limited by the quantity and quality of the ſaid Salt.

Now, whereas the Heart, firſt Agent of the Blood, extracts but a ſmall Proportion of this fix'd Salt out of Nutriments, to ſupply plentifully, and diſtribute to all the parts of the Body, and that the Volatil is very apt to evaporate and diſſipate, whereby the parts are continually craving for a Supply: If that any Remedy be found in Natures Family that can add Energy to the fix'd Salt, and ſuppreſs the too ſubtil Evaporation of the Volatil; of neceſſity then, Preſervation and Renovation may be adjudged infallible.

For it is evident, that the more any Mixture abounds with fix'd Salt, the longer it laſts, and lives

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the longer, and with leſs Proportion of Aliments. This we do not only ſee in Innate things, but in Animals alſo; as in Vipers, out of whoſe Fleſh, a very conſiderable quantity of fix'd Salt may be extracted.

All this is ſaid without derogating from that Ferment Spirit, the Prince of Life, who aſſiſted with its Balſom, concurring with the Reſult of ſome exterior reſtorative Principles, does viſit, enlighten, and cheriſh all the parts, and makes them participant of all its Qualities.

Theſe Premiſſes conſidered, to doubt of the Virtues of Remedies for Conſervation and Renovation of Health, is directly to oppoſe Experience, verified by reaſon, and confirmed by divers Anci-

ent and Modern Authentick Authors.

But the ways and means to attain unto these Preservers? *Hic labor, hoc opus.* To this purpose, Man, who naturally aspires to Glory, wants but Diligence to search, with Courage to effectuate, seeing that he is already endowed with Reason, to understand, that he is in Possession of that Instrument of Instruments, the Hand, to operate, and that kind and plentiful Nature supplies him with all requisite Materials, profusively spreading her Treasures at his Feet, only imploring the Ingenious Artist's Diligence.

For, *Ubi Natura desinit, ibi incipit Chimicus.* None can err, (at least beyond Redress) that will

will with Care and Circumſpection, follow the Steps of ſo wiſe a Miſtreſs. Let but the Artiſt obſerve her Ways and Method in Generation and Production, and they will eaſily guide him unto the Deſtruction of the ſame Natural Product; by which means, they being laid open, and their conſtitutive Parts or Principles ſeparated, the Artiſt will eaſily diſcern what parts are for Renovation and Preſervation, from thoſe that are offenſive to Humane Bodies.

But before I proceed to the Examination of ſuch Principles, as are proper to preſerve Health, it will be requiſie to give an Account of thoſe things that are deſtructive to Health: To that purpoſe, I need but to refer the

Reader unto that part of the Book, in which the Author does very judiciously treat of the Morbifick Cause of Fevers and Agues. There you will find, that Acides are the Principles of preternatural Fermentations, and of all Obstructions, as well as of the Deviation of the Functions of the Stomach, of Chilification, of Sanguification, and consequently, of all those things that are destructive to Health.

This being observ'd, we may now come to the examining of what is of a nature proper to destroy those Acides, either by Precipitation, Dulcification, or Expulsion. But this likewise has been touch'd upon by our Author, though not so fully as might have been; perhaps, not to

to ſwell the Book beyond thoſe Limits which he firſt deſigned it: For it might have been ſaid, and not unneceſſarily proved, that there are divers ſorts of Acides, from whence proceed thoſe various ſorts of evil Fermentations, which produce the variety of Fevers. As it may be found by the Actions of thoſe Acides or Alkalies: For it is obſerv'd, that whereas all the greateſt part of Common *Menſtruums* or Diſſolvents are Acide and Corroſive, eſpecially thoſe that are uſed on Minerals and Mettals; yet amongſt them, ſome will diſſolve one mix'd, while they will not touch any other, which will with eaſe be diſſolved by another Acide, much leſs ſtronger than the former.

Now this Variety of Acides, I judge, may be the Cauſe that Fevers are not always certainly cured, nor without being ſubject to Returns; becauſe that though the *Jeſuits Powder*, or *Peruvian* Bark, is endowed with ſuch Qualities, as are of Power, frequently to cure Fevers, and ſometimes even at the very firſt Doſe; yet it may be compoſed of ſuch parts, amongſt which, ſome may increaſe one ſort of Acide, while that its other parts deſtroys others Acides: or if this will not be allowed of, yet there may be, and it is very propable, that there are ſome Acides, that will not in the leaſt be altered by its Power and Efficacy, though that they may be ſometimes in ſo ſmall a proportion in our Bodies, that

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the Remedy having overcome the other Acides, Nature, by her own Strength and Vigor, being only assisted by some fit Purgatives, will expell that small portion of a remaining Acide, and free it self from that inconsiderable Enemy.

Therefore it is requisite, that a Search be made amongst the rest of Nature's Products, for some other Specificks, that may be as powerful to subdue those other Acides, as the *Quinquina* is in overcoming some.

To this purpose we must have Recourse unto Chymistry, wherewith to examine the particular parts of Mixts, in order to make Choice of such as are proper to that Effect; and not only capable of destroying such Acides, but

of Power also, to prevent their Generation, and that consequently are not only Remedies against Fevers, but Preservers and Renewers of Health also.

Amongst divers others of Nature's Children, I have made some Experimental Observations on some, out of the Three Natural Families of Minerals, Vegetables and Animals: In the Mineral Kingdom, I have found *Antimony*, *Allum*, and *Coral*, to be most powerful Dulcifers, Precipitaters, and Expulsers of divers sorts of Acides. Amongst Metalls, which are the most perfect of the Mineral Production, I have met with Mercury, with Lead; but above all, with Gold, to the same effect, but much more powerfully, when mixed with the *Jesuits Powder*,

*Powder*, after a due Preparation, than either of them by themſelves. Of truth, Gold, when thoroughly opened and diſſolved, has a great Correſpondency with the *Peruvian* Bark, as to its Color, its Odor, and its Taſte: For, whereas Gold before its Preparation, has neither Taſte nor Odor, and that it preſerves its Native Glorious Luſtre: It is no ſooner prepared by the Hand of an expert Artiſt, but that it becomes acerb, reſtrictive, bitter, of an auſtere Smell and Taſte, and yielding a deep Red Color; all which Qualities are remarkable in the right *Quinquina*: And conſequently, Gold may be ſaid to have in it all thoſe firſt Qualities that are in the *Quinquina*, which endows it with that Power

Power and Vertue, against all evil Fermentations, besides its Cordial Vertue.

Amongst the Vegetables, besides the *Quinquina*, I have observ'd, that Tartar, Opium, and the little Centaury, have some particulat Prevalency over some sorts of Acides likewise.

And in the Number of Animals, I have seen wonderful Effects by the Use of Vipers, and of the Salt of Wine, or Sal Armoniac.

But all those Advantages, with which Nature has endowed these Remedies, are not to be expected, except they be first carefully prepared, and divested from some unnecessary Parts, before you can come to enjoy those that are of Power to combat the evil Fer-

Ferments, to deſtroy the Fevers; which are their Reſults, and to preſerve and renovate.

To this purpoſe, we muſt fly again to Chymiſtry for Succor: It is it which muſt fit us with ſuch Vehicles, out of which no Acides can be extracted for the Reception of the Tinctures of all thoſe fore-mentioned Mixts.

For, to give any Acides in order to deſtroy Acides, cannot be a true Method; at leaſt, thoſe Acides, which are natural to thoſe Mixts, which are employed, muſt of neceſſity impede the other parts from operating with that vigor and energy upon the Acides, that they would do, were they not in ſome meaſure kept back and dull'd, by the Conjunction of the Acides or other Vehicles. There-

Therefore Wines, Beers, Ales, Juices, or any other Liquors that are acide, or out of which an Acide can be drawn by Diſtillation, are not ſo proper to receive the Tincture of thoſe Medicaments, nor to be adminiſtred into thoſe Bodies that are affected with any of the above-named Cauſes of Diſtempers; as thoſe Vehicles that have no Acide in them.

We muſt then ſeek after ſuch Menſtruums or Diſſolvents, as are wholly diveſted from all manner of Acidity. But where are theſe Liquors to be found? Even every where, both Natural and Artificial.

Now to be free with the World, and not to lap up my Talent in a Napkin, and bury it under Ground,

Ground, I will openly declare what thoſe Vehicles are, and lay down the Proportion of thoſe Mixtures and their Menſtruums, by which I hope to exempt my ſelf from the Number of thoſe that make Myſteries of all their Remedies, though no better than thoſe of others, more for their own Profit, than the Good of the Publick.

And to begin, *May* Dew, and Common Spring Water, without any Addition whatſoever, will open Coral, which for its hardneſs, I have placed amongſt the Minerals. And no wonder, if once we ſeriouſly conſider, that it is a maritime Plant, which is ſoft in the Water, while it grows, but which hardens, when it is looſened from its Root, when it

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is decayed under Water, or when it is expoſed to the open Air.

The way to open Coral with Common Water, ſo as to make it yield a Blood-red Tincture, is as follows.

Take of good red Coral, as much as you pleaſe, make it into a groſs Powder, in a Marble Mortar; ſet it in a Glaſs Veſſel, poure over it as much Spring Water as will bring it all into the Conſiſtance of a thin Paſte or Pap, with ſtirring them well together with a Wooden Spatula, ſo long as you will ſee any Efferveſcency to appear; ſet it to a very moderate Heat to digeſt, until the Water be almoſt all evaporated: Moiſten the Coral as before, with more Water, ſtirring with the Spatula, and ſet

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it in Digeſtion, as before, till it be almoſt quite dried: Thus repeat humecting, digeſting and defecating, during eight or ten days; then ſet it dry in a Glaſs Retort, to an open Fire; to which add a Receiver well cloſed; diſtil, ſiltrate the Liquor that is in the Receiver; then ſet it in a Matraſs, or Glaſs Boltshead, and let it ſublime with a convenient Fire, till all the Volatil Salt be ſeparated; ſet the remaining Liquor in a ſmall Body; to which, add of the Spirit of Wine, to the Eminency of three Fingers breadth: Let all digeſt together; then diſtil it to the Conſiſtency of Hony; poure over it of Common Spring Water: Let it digeſt and gently boil, until all the Empieume, or

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Smell of Burning be gone; then let the Water be all evaporated; pour over the remaining Matter, of Spirit of Wine, accuated with the Eſſential Salt of Tartar, to the Eminency of three Fingers breadth; then after ſome little Digeſtion, diſtill off the Spirit of Wine, and in the Body will remain the red Tincture of Coral, deprived of all Acidity, which is a great Dulcifer of Acides, opener of Obſtructions, and reſiſter of Putrefaction, and therefore very proper to be added to the Tincture of the *Quinquina* in *putride*, and malignant Fevers.

With Common Water may be alſo extracted the Tinctures of the *Quinquina*, that of the Little Centaury; and if you pleaſe, that of

of *Opium* alſo; adding, for the quicker diſpatch, a ſmall Proportion of ſome Alkaly, as the Salt of Tartar, or the like: all which Extractions are ſo eaſy and plain to be performed, that I ſhall not have need to ſet them down here. Thus much as to the Natural Menſtruum without Acides. I ſhall now give you the Preparation of *Allum*, which is made with the ſame Menſtruum alſo: After which, I ſhall treat of the Artificial Diſſolvent without Acides, by which, Mercury, Antimony, Lead, Salt of Tartar, Sal Armoniac, are prepared and opened.

But before I come to the Preparation of Allum, take this following Account of its Qualities and Vertues.

Allum

Allum has its Principles, which are a Flegm, an Acidity, a white Earth, out of which being diſſolved in its own Acide, the Heterogenious parts may be ſeparated, and there will remain a Salt. This Allum will not permit any thing to putrifie: It will prevent the Progreſs of a Gangrene; and by the uſe of it, divers Members have been preſerved from Amputation, when they were tending to Mortification. It is excellent to preſerve the tone of the Ventricle or Stomach: It is a moſt powerful Clarifier, which may be ſeen in the Uſe of Whey, in the clarifying of Hony, ſo ſuddainly and perfectly, that divers Filtrations would not do the like: It is excellent againſt all Fluxes, Spitting of Blood,

Blood, Defluxions, and a great Provoker of Urines; It extinguiſhes the violent Heat of Fevers and Thirſt.

Theſe are the Qualities and Vertues of Allum, by which you may gueſs of its Power in Fevers and Agues. Now I come to its Preparation, which is thus:

Take of Roch-Allum, as much as you pleaſe, make it into fine Powder, ſet it in a Glaſs Body, joyn to it an Head, draw off the Flegm, cohobate ſo often, till it be drunk up: Or, if you would go a better way to work, diſſolve what proportion you pleaſe of Roch-Allum, in clear Spring Water, circulate this Diſſolution during fifteen Days, let the Veſſel cool, then ſeparate from the Liquor that which is congealed,

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evaporate the Solution with a gentle Fire, take the congealed Allum, remaining in the Bottom in a fine Powder, ſet it in a circulating Veſſel, with diſtilled Common Water, to the height of two Fingers breadth above the Matter; ſtir or agitate them together, the ſooner to diſſolve the Allum. The Water will turn to a Milky whiteneſs; circulate all, during a Month, in a cloſe luted Veſſel, agitate the Veſſel once in three or four days, after which, open the Veſſel and then ſeparate the clear Water from the congealed Allum, which coagulates in Heat; ſet the Water in a cold place, in a Glaſs Body within eight Days, you will find a congealed Subſtance in the Bottom of the Veſſel; ſeparate from

from it the remaining Liquor, by Inclination, and ſet it to congeal again, as before, into a Subſtance as clear as Chryſtal; ſeparate the Liquor again, by inclination, and ſet it to congeal, as before, in a cold place.

Theſe three coagulated Subſtances, different in Color, Conſiſtency and Taſte, make all into one Powder together, which diſſolve with Common Diſtilled Water, in a large circulating Veſſel, well luted, and ſet in a circulating Heat, *in balneo*, during two Months, and all will be changed into a moſt pleaſant Sweetneſs, admirable in all Fevers, and internal Inflammations of the *Viſcera*; not by a ſuddain Precipitation of the Acides; but by commixing with them, and dul-

dulcifying of them: Thus much of Allum, and of its Uſe in Fevers.

I have already ſaid, that in order to deſtroy Acides, other Acides are not to be uſed; but that in lieu of them, *Alcalies* and other Sweetners ſhould be employed: Therefore I ſhall now only give you a ſhort Account of a particular Vehicle, not only for Minerals, but for Mettals alſo, amongſt which, Gold it ſelf, though ſo difficult in yielding its Tincture, but by Corroſives, ſhall not be excepted.

Take as much as you pleaſe of Salt of Tartar, imbrue it with diſtilled Vinegar, diſtill it; when that the Acide ariſes, ceaſe the Diſtillation; pour over it of the beſt Spirit of Wine, rectified with

with Pot-aſhes, as much as will diſſolve the embrued Salt, (obſerving, that juſt ſo much, and no more of the Salt, than was at firſt diſſolved in the Vinegar, will be diſſolved in the Spirit of Wine) diſtill as before, there will firſt come over ſomething that is muddy and ſtinking, which, caſt away; pour new Spirit of Wine on the Matter, and diſtill, as before; repeat this, until that you ſee like unto black Grapes to appear in the Glaſs; pour on Spirit of Wine, diſtill again; then will appear white, and ſhining Grapes; cohobate the ſame Spirit again, with ſome ſuch Addition of New; and then will appear a Subſtance like unto Talk, continue this

Operation, till that all be converted into a Talk, or into a Leafy Earth, which is the greatest opener of Obſtructions in the World; to which, add again as much of the former Spirit of Wine, as will diſſolve it all into a Liquor.

Thus you have the Preparation of Tartar, and the Alcaliſed Vehicle, in one and the ſame preparation.

Now with this Menſtruum or Vehicle, Mercury may in this manner be prepared.

Take as much as you pleaſe of *Mercurius dulcis*, make it into a very fine Powder; ſet it in a ſmall Circulating Veſ-

ſel,

ſel, pour over it of this Eſſential Salt of Tartar, diſſolv'd in Spirit of Wine, as much as will cover it the breadth of three Fingers; ſet it to digeſt and circulate in a gentle Heat, during Forty Days after which, open the Veſſel, and in the Bottom, you will find the Mercury in a very fine white Powder, diveſted of all thoſe Acides, and acrimonious Particles of the Salt and Vitriol which had cauſed its Sublimation. This Mercury thus prepared, is proper to purge withal, joyned to ſome other Cathartick, in the beginning of Continual, Putrid and Malignant Fevers; becauſe that more than all others it penetrates, it reſiſts the putrefaction, caſts forth the pu-

trid Matter; and that it neither acts on the parts, it does not heat, nor augment the Ardor of the Fever; but on the other hand, it is a most powerful Dulcifier of all Acides, and therefore proper likewise in the Cure of Fevers.

To preserve your Menstruum, which has been used in the preparation of the Mercury, distill it very gently, and in the Bottom of the Vessel, there will remain that portion of Acides that the Mercury was impregnated withal, and the Essential Salt sublimed above it. The same Menstruum will serve to prepare the Lead with, as follows.

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Take as much as you pleaſe of *Saccharum Saturni*; pour over it of the diluted volatil Salt of Tartar, as was uſed for the Mercury; ſet it to digeſt and circulate, as you did the Mercury; and thus it will depoſite that Acidity, which had been joyned to it in its Reduction into Salt from Lead. This is alſo a very great Extinguiſher of Internal Inflammations, and a Strengthner of the *Viſcera.*

As to what concerns Antimony, its Calcination with Tartar, in lieu of Nitre, and Dulcification, making it a perfect Alkaly; it needs no farther preparation, but may, with very good Succeſs, be adminiſtred

ſtred alſo in Fevers, as an excellent Diaphoretick and Diuretick.

This Mineral abounds in a Noble Mineral Sulphur; it partakes alſo, of a Metallick Indigeſted Mercury, and of a ſmall proportion of Salt. It is of an *Hermaphrodite* Nature, fix'd and volatil, of a Temperament Hot, Cold, Dry and Moiſt; out of it may be extracted particular Medicines for each Diſeaſe; beſides, an Univerſal *Panacea*. It is a great Purifier of the Blood, and Dulcifier of Acides.

Sal Armoniac, is to be prepared in this manner, for to be adminiſtred in Fevers.

Take

Take of Sal Armoniac, and of Salt of Tartar, of each about half a pound, mix them in Powder well together, and put them into a Glaſs cucurbit, ſprinkling of it with four or five ſpoonfuls of Spring Water; fit a Head and Receiver, both well luted; diſtill in Sand with a gentle Fire, that the Spirits may come over leiſurely: when there diſtills no more, remove the Receiver; then increaſe the Fire to the third degree, and continue it for two hours, and there will ſublime the Flowers of the Sal Armoniac.

There will remain at the bottom of the Body, the white Febrifuge Salt, in a white Maſs, diſſolve it in Common Water,

filtre, and evaporate to Driness. This Salt works by Urine, and but rarely by Sweats; by which means, it opens Obstructions, and expells Acides.

Now I come to the preparation of Vipers: It is a Serpent, the most Venemous of all Reptils, apt to be irritated. This long lived Animal, doth not only renew those that make frequent Use of its Preparation, but renews it self also. Its Vertues are to resist all Poysons, malignant and putrid Humors; driving forth all the Serosities which infect the Mass of Blood; dulcifies Acides, strengthens all the Noble parts, and quickens, and enlivens the Spirits, whereby they are enabled to expell the

the Morb sick Leven of Fevers. Its preparation is a follows.

Take Vipers, put them into a close Matrass, pour over them of strong Spirit of Wine, accuated with the Essential Salt of Tartar above-mentioned; as much as will serve to suffocate them. Fit a Head into this Matrass, set it *in Balneo*; add a Receiver, lute all well; and there let it stand till the Vipers are dead: After a due Digestion, draw off half the quantity of the Menstruum; pour off the other half by Decantation; then pour over them the remaining part of the Distilled Spirit, which was first distilled, and after Digestion, distill half of it off again, and the remaining

ing part; pour off as before, which must be very hard press'd from the Vipers, and joyned with the first impregnated Menstruum; then filtrate, and keep them close stopped in a Glass.

Take the Vipers very well dried, so that they may be easily crumbled into Powder with the Hands; set them in a Glass Retort, to which, fit and lute a large Receiver; distill them in an open Fire, observing the Degrees of Heat, till all that is in the Retort, be driven over by the violence of a flaming Fire: The Distillation being ended, the Volatil Salt will be found partly dissolved in the Water contained in the Receiver; and partly adherent unto

unto the ſides of the Receiver, which is to be waſhed off with the ſaid Water; then ſeparate it from its Fœtid Oyl, through a Filtre of Paper. This Volatil Salt, is afterwards to be parted from the fœtid bitter Water, by a gentle Sublimation, in a long Neck'd Glaſs, with its Head and Receiver, ſo that the Humidity mount not with the Salt.

Joyn this Volatil Salt to the fore-mentioned Eſſence of Vipers, which, ſet to digeſt in a Glaſs well ſtopped, during two or three days; and ſo you will have the preparation of Vipers.

Now there remains nothing but the Preparation of Gold, and

and of its Dissolvent, and the preparation of the *Quinquina*; but the Author of this Discourse upon the *Quinquina*, having already, both sufficiently and judiciously treated on that point; I shall only add, that an Extract may be made of it, through the Use of Spirit of Wine, impregnated with the Essential Salt of Tartar, without any Acidity, which may be a more proper Menstruum and Vehicle to extract the Tincture, and to administer it in, than any other that I know of: And now I shall come to the preparation of Gold, and of its Dissolvent.

Gold is the most perfect of Mettals; the *Ne plus ultra* of the Mineral Power; It is a most com-

compact and ſolid Mettal, compounded of fix'd and permanent Principles, digeſted in a moſt high degree, as its Incorruptability does manifeſt. Its Fixidity, purity, and its moſt Cordial Vertues, make it to be dedicated unto the Heart in particular, but it is not only a Sovereign Cordial, it is an excellent Purifier of the Blood alſo, from all Acides, and ſuperfluous Seroſities, dulcifying, diſperſing, and driving forth by Tranſpirations, all Heterogenious and corrupted Humors of the Body, which are the Reſults of the divers Alterations of the Blood, tending to Corruption and Putrefaction, whence are produced divers ſorts of Fevers.

But

But Gold in its Natural compactneſs, cannot operate to any Advantage in Phyſick; it muſt firſt be opened, and the more it is radically opened, the greater Effects it muſt conſequently produce: Therefore I have made Choice of ſuch a Menſtruum, as through its Simpathy and great Affinity with that Mettal, does ſo prepare and diſſolve it, that though it may be reduced again in part, yet not without a ſenſible decay of its weight, after every Diſſolution and Reduction.

A Particular property may be attributed to this Diſſolvent, which is, that though it ſo powerfully acts upon Gold, diſſolving it without any Exter-

ternal Heat, inward Corroſion, or the leaſt Sign of any Effervescency, but juſt like a Salt in Water, yet it will not ſo much as touch any other Mixture of either of Nature's Families; which proves its Action upon Gold, to proceed from an Analogical Harmony of Parts, and through meer Sympathy; but after the Diſſolution of the unprepared Gold in this Diſſolvent, from a Diaphanous, pleaſant, Acide-Liquor that it was, it becomes of a moſt glorious Golden Color, of an auſtere Taſte and Smell, and tinges moſt things of a curious Purple Color, which clearly demonſtrates, that the Menſtruum is ſufficiently ſaturated, with the Central Sul-

Sulphur of the Gold, which yields that pleasant Color.

Gold thus prepared, and the Menstruum drawn off by Distillation, does yield its Tincture, in almost any Liquor; but more chiefly in a Spirit of Wine, accuated as before, with the Essential Salt of Tartar: which Tincture does variously operate, sometimes purging, sometimes (though rarely) vomiting, frequently by Urines, and most commonly by Sweats: By all which ways, its Vertues are sensibly felt, in augmenting the Strength, refreshing the Spirits, cherishing the Heart, and corroborating of all the *Viscera*. The preparation of this Dissolvent is as follows:

Take

Take of Salt Gemme what you pleaſe, make it into Powder; put it in a Crucible, unto a naked Fire during ſix or ſeven hours; then take the Crucible from the Fire, let it cool, break it, take the Calcined matter, and make it into fine Powder; then put it into a Glaſs Retort, pour over it half its weight of Oyl of Vitriol; joyn the Retort to a Receiver, with a little Water in it, to condenſe the Fumes, and lute them well; then increaſing the Fire by Degrees, diſtill to a perfect Drineſs; in which you will find, that the Oyl of Vitriol will remain all behind, with the fix'd parts of the Salt Gemme; and that only the Spirit of the Salt Gemme, will come

come over in Fumes; break the Retort, take out the Matter, make it into Powder, and put it into an Earthen Retort, with a fit Receiver, well luted; give it a ſtrong Flame Fire, till that all the Reſidue of the Spirit of Salt Gemme be come over; Rectifie this Spirit divers times, and keep it for uſe.

Then take of *Regulus Philoſophorum*, made of *Antimony*, *Mars*, *Venus* and *Saturn*, two parts, of Sulphur one part; melt them together in a Crucible, after they have been made into Powder, and mixed together, ſeparate the purified *Regulus* from the Scurf; take of this refined *Regulus* in Powder, and of Nitre equal parts, calcine

cine it in an Earthen Pan, over a Fire, continually ſtirring, till the Nitre has ended its Fulmination; then take that Matter, and make it into Powder again; put it in a Crucible, cover it, and ſet it in a Fire, during four Hours, glowing hot, but ſo as it does not melt; take it out of the Crucible, the Matter will be of a greeniſh Color; make it again into Powder, put it in a Glaſs Retort, pour over it the Spirit of Salt Gemme, lute a Receiver to it, let it ſtand in Digeſtion, in Sand, during half a Day; then diſtill gradually to perfect Drineſs; obſerve to put ſome Water in the Receiver, to condenſe the Fumes; rectifie the Diſtilled Liquor ſix or ſeven times;

times; and then you have the Dissolvent, which is potable, even before that the Gold is dissolved in it.

Take of this Dissolvent, which is call'd by some Authors, *Mercurius Philosophorum*, nine parts, of laminated Gold, cemented with Antimony, to deprive it of all Impurities, one part; mix them, and leave them together in a Matrass without heat, and in 24 hours the Gold will be dissolv'd; close the Glass Hermetically (or adding a blind Head to it) set it to circulate in a gentle lamp heat, during forty days; then having poured the Liquor into a little Glass Retort, draw off the Menstruum, till the Saffron of the Gold remain

main almoſt dry; pour upon it of the accuated Spirit of Wine, to the height of three Fingers breadth; ſtop and lute the Glaſs very well, ſet it in Digeſtion during 10 or 12 days; and it will be totally impregnated, and the Crocus of Gold totally diſſolved.

Thus I have given you the Preparations of ſuch Remedies as I have found by my own Experience to be every one by themſelves very powerful in the Cure of Fevers and Agues; but moſt efficacious, when joined together with the *Quinquina*: for then there are no ſorts of Acides, or evil Ferments, but that are overcome by that compounded Extract, after due Purgation,

gation, with the above-mentioned Mercury, added unto some other proper Purgatives: And from the use of this Extract may likewise be expected a powerful Vertue in preservation and Renovation of Health. The proportions of the Preparations in the making up of this compounded Febrifuge and renewer, are as follows:

Take of the Extract of the *Peruvian* Bark, made with the accuated Spirit of Wine, three ounces, of the extract of Centaury made with the same Menstruum, one ounce, of the Extract of *Opium*, prepared after the same manner, one Dram, of the tincture of Coral one ounce, of prepar'd Allum six drams, of the

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*Saccharum Satuni* two drams, of the Diaphoretick of Antimony ten drams, of the Sal Armoniack eight drams, of the Eſſence of Vipers ten drams, of the Tincture of Gold one ounce.

Put all theſe Preparations well mixed together, in a Glaſs Matraſs, and pour over them as much of the accuated Spirit of Wine as will cover them three Fingers breadth; ſet them to diſſolve, digeſt and circulate *in Balnea*, during 10 days; then draw off the Spirit to the Conſiſtency of Hony.

Of this Extract, give for a common Doſe, to the quantity of half an ounce, which muſt be repeated between every Fit of

of an Ague, two or three times, according as the Violence of the Fever, and the ſtrength of the Patient, will indicate the Able Phyſitian to act. I further refer the Reader unto the Method which our Author has laid down for an Example, which being the ſame as I uſe in the Adminiſtration of this Extract: It will therefore ſave me the labour of ſaying any more; but that this Extract is to be given of it ſelf, in a Spoon, or on the point of a Knife, or diluted in any kind of Febrifuge Waters, according to the Patient's pleaſure.

OF

# OF THE CURE OF FEVERS,

## Performed by the QUINQUINA, OR *Jesuits Powder.*

WHat Cure ſoever we bring in order to new Diſcoveries, or in accompliſhing thoſe which others have firſt light upon, we cannot but let paſs an

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infinity of things; and we can never throughly behold all those things which Nature does in a manner expose before our Eyes. We have a President of this in the *Quinquina*, *Peruvian* Bark, or *Jesuits Powder*, take which term you please, seeing that amongst divers other Denominations, these are those under which that Febrifuge we treat of at present is most generally known, which, without Contradiction, is the most certain Remedy for the Cure of Fevers or Agues as has hitherto been discover'd. However, whether it is through a prepossession against Novelties, or a distrust of unknown Remedies; or whether it be through such unto which the Sick were formerly Subject; it has been,

for

for a conſiderable time, in a manner abandoned, though it deſerv'd a better Fate.

About thirty years ſince, this Remedy came into *Europe*: It is the Bark of a Tree which grows at *Perue*, by the *Indians* named *Kina*, and by the *Spaniards*, *Palo de Calenturas*, the Wood of Fevers. Theſe laſt divide it into two ſorts, of which, the one is cultivated, and of a better Nature, the other is ſavage, and much inferiour in Vertue.

Some Authors did at that time give both the Deſcription, and Figure of that Tree, and they did likewiſe mention ſomething concerning the qualities of its Bark; from that very time alſo it was obſerv'd by ſome Experiments

which were made on *Quartain* Agues, and afterwards on intermittent Fevers, that in giving the *Quinquina* in Subſtance with Wine once or twice at the beginning of the Acceſs, it frequently did cure thoſe ſorts of Fevers, though they were apt to return.

A Phyſitian at *Bruxells*, did near-upon that time write againſt the uſe of that Remedy; but his reaſons were not ſo poſitive as to remain without Anſwer. A certain *Anonymous* Author did put forth one; and ſome few years after, a Learned Phyſitian of *Lovain*, publiſhed a Book on that Subject, in which, he treats of the Vertues and Properties of the *Quinquina*, ſo far as his Experiments, which were but few, had

had given him Light therein. He powerfully anſwers to thoſe Objections which were then alleag'd againſt its Uſe; and alſo lays down good Preparations of it.

Since then, and during near twenty years, the *Quinquina* has had its Approvers, as well as its Enemies, according as each have made a good, or a bad Uſe of it, without any Alteration in its Preparation, or in the manner of its Adminiſtration.

But of late Years, there has been a greater Endeavour uſed towards its ſetting forth. Some have cauſed it to be taken in a ſolid Form: Others have thought it more fit to give it in Liquor: Some applying themſelves more to the time, than to the manner

of exhibiting it, in lieu of cauſing it to be taken as formerly; at the beginning of the acceſs, they have preferr'd the ſpace of the intermiſſion; and finally it has been given in divers Doſes, and during ſome time, more or leſs.

An able Phyſitian of *London*, in a Treatiſe which he has ſet forth of acute Diſeaſes, alleadges very powerful reaſons as to this Method. He prefers it to all others in his practice, though with a little too much of Caution: for having not put forward his Experiments to that height, that they might be improved: Others finally have made a Secret of this Remedy; and at the ſame time, they have not omitted that way of giving it, which they have

have done with very little Circumſpection, and much of Confidence; and peradventure, that that ſame Confidence has not been uſeleſs as to the upholding of their Reputation.

This is what hitherto has been the Deſtiny of the *Quinquina*: Mean time it is moſt certain, that if from the firſt Experiments we had further extended our Reflections than we have done, a greater advantage had been reaped from thoſe firſt Eſſays, whence to have drawn in the continuance, all thoſe advantages which might reaſonably be expected.

The firſt Reflection which was to be done, was on the manner of giving the *Quinquina*: For it is ſomething ſtrange, that during ſo long a time, perſons have been

ſatisfied with the giving of two Drams of Powder, diluted in a little Proportion of Wine, without conſidering that it might be too great a Proportion for one ſingle Doſe, and likewiſe too little for a perfect Cure.

The ſecond, and moſt powerful Reflection, ought to have been on the time in which this Remedy is to be uſed. It was a thing of Conſequence, to examine at what time it were moſt advantageouſly to be taken, in or out of the Fit; and whether it was to be repeated and given at ſeveral times, to cure more certainly, and to prevent Relapſes.

Finally, ſome Reflections ought to have been made on ſo ſurprizing a manner of Cure to find out the Reaſons, and from thence

thence have drawn ſolid Conſequences, that the Action and Vertue of that Remedy might not be lock'd up within thoſe narrow Limits as was at that time preſcribed in it.

My Deſign therefore, is to make known the Preparations of the *Quinquina*, to expound, as much as in me lies, its Vertues and Action, to ſet forth the manner of uſing it in all Fevers indifferently; and laſtly, to anſwer unto all thoſe Objections that may be offer'd againſt it.

## *Of the Preparations of the Remedy.*

BEfore I give the Preparation of this Remedy, it is to be obſerv'd, in the firſt place, that the *Quinquina* can be prepar'd

after divers manners without any Detriment to its Vertue. I therefore pretend not to offer such a Preparation as will exclude all others; every one may ſtick to that Method of which he has had beſt Experience and Succeſs: for I give not mine for Rules, but for Examples only.

The ſecond thing that is to be obſerved (that we may not eaſily give Faith unto thoſe that make Myſteries of their Remedies) is, that in what manner ſoever the *Quinquina* is given, it is always the principal Ingredient, not to ſay the only, unto which is due the Cure of Fevers; and that all that can be added unto it, can at the beſt but ſerve to aſſiſt it in the Action.

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The third Obſervation which is to be made, is not to add any thing unto the *Quinquina* which may hinder, or retard its action. To that purpoſe, its qualities are to be exactly known, that nothing be added which is contrary unto them. Thoſe Diſguiſes which thoſe perſons might add unto it, that for their own profit would make a Secret of it, not having peradventure a perfect Knowledge of the ſaid Remedy, no more than of the Subject on which it ought to be applied: Thoſe Diſguiſes, I ſay, might be extreamly prejudicial to the Sick; and even hinder, or at leaſt retard their Cure; that this Advice is neceſſarily given, to preveut that Abuſe, let thoſe be Judge that act knowingly, and

and with a good Conſcience.

Laſtly, The Fourth thing to be obſerved, has a Reſpect to the certainty of the Cure. To this purpoſe it is to be noted, That after what manner ſoever the *Quinquina* is prepared, ſuch a certain Quantity ought to be taken of it, as may perfectly cure, and without Return; though that this cannot be preciſely determinated indifferently in all ſorts of Fevers, and Habits of Bodies: Yet in order to ſome kind of Rule in general, it ſuffices to ſay, that of what Preparation ſoever, there muſt commonly be emplyed for the Cure of each perſon, an ounce and half, or two ounces of the *Quinquina*; and that that quantity alſo may be augmented accor-

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ding to the divers occaſions. There will be ſome Perſons found, doubtleſs, that will be ſo happy as to be cured with a far leſs proportion than I have ſaid, eſpecially in a favourable Seaſon; and when that the Fever is in its beginning, or but moderate: But as I have no other Deſign, than to propoſe that Proportion which is beſt and moſt certain; I therefore extend the Doſe unto that quantity: For Reaſon and Experience ſhewing, that there is no hazard in the Uſe of this Remedy; it is always better to take more than leſs of it, thereby to be the more certain of a perfect Cure. I come now to its Preparation.

The *Quinquina* may be given in a ſolid form, or in Liquor; ſolid

ſolid, as in a Bolus, or an Extract.

To give it in a Bolus, it muſt be made into a very fine Powder, and mixed with ſome Extract, as that of Juniper-Berries, or with ſome Syrup or Conſerve, as that of Clove-Gilly-flower or of Marigold. To give it in Extract, the Tincture is to be drawn out with *Aqua vitæ*, or with Simple, or Compounded Spirit of Wine, and then reduced to the Conſiſtency of Honey. This Preparation, more than all others, requires a good Artiſt.

If one would give it in Liquor, it muſt either be in Tincture, or in Infuſion. In Tincture, as that of which the Extract is made more weak or more ſtrong, according to pleaſure, or as one would

would give it in greater or leſſer quantity; ſo more or leſs of the Spirit of Wine muſt be drawn off again by Diſtillation: Which Tincture may be afterwards given in any convenient Liquor.

If it be given in Infuſion, it muſt be made with Wine, or with ſome other Liquor, without heat, or with heat, either in infuſing of the *Quinquina* by it ſelf, or with Addition of other things. Hereafter follows a Preparation made with Wine.

There muſt be had four quarts of White Wine, or Claret Wine, that of the two, that has leſs of green, and more of delicateneſs than of ſtrength in it, put into it an ounce and an half, or two ounces of *Quinquina*, made into fine Powder; half an handful of

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the Flowers of little Centaury; two drams of the Salt of the ſame Plant, and as much of good white Tartar; or in lieu of thoſe two Salts, two drams of Sal-Armoniac very well purified; one dram or two of Saſſafrax-wood, cut in ſmall pieces; or one dram of Juniper-Berries, or of any other Aromaticks, more to pleaſe the Palate of the Sick, than to add to the Cure. The Salts might be left out alſo in augmenting the doſe of the *Quinquina*. Let all be infus'd by the ſpace of twenty four hours on warm Embers, in a well clos'd Veſſel; after which, the Infuſion ſhall be ſtrained or filtrated for uſe.

But there is nothing leſs ungrateful, and more eaſie than the following Preparations.

Let there be put into an Hogſhead of Wine, of *Quinquina* made into Powder, the quantity of three drams, or half an ounce to every quart, or more, according to the ſtrength that would be given unto the Liquor: Add of Saſſafrax-wood, of Little-Centory, of the Juniper-berries, and of Sal Armoniack, of all proportionable to the quart of Wine contained in the Veſſel, obſerving the ſame Doſes as were given in the foregoing Infuſion: Let the Veſſel be rowl'd up and down divers times, during divers days, to make an exact mixture, and to excite a Fermentation, which, though but ſmall, will not be uſeleſs: After which, leave it to ſettle and to clear.

This very Preparation will be bet-

better yet, and more pleasant if it is performed in Vintage time mixing of those things with the Wine when it is working; and that nothing of the Vertue of it may be lost, let the *Quinquina* and the other Ingredients be fermented at first with the Wine in the same Vessel in which it is design'd to be kept; and let not the Vessel be fill'd up, nor stop it over close, least that during the Fermentation, part of the Wine and Remedy work over; let all be frequently stirr'd, or let the Vessel be rowl'd from time to time so long as the Wine is in Fermentation; and when that the heat is over, the Vessel must be filled up with more of the same Wine; and being well stopt, let all rest to clear perfectly before it is used. Those

Thoſe that underſtand the Effects of Fermentation, will know the uſefulneſs of it here, which will ſerve to looſen the moſt ſubtle and moſt active parts, from the groſſeſt and moſt material, both of the Wine, and of the Remedy; by which means its Action and Vertue will be the more powerful, without the Addition of Salts, as in the other Preparations; nor of any other Agents, than thoſe which are in the Wine, which at the ſame time cauſe the Fermentation of the Wine, and of the Remedy; and will ſerve to augment its Activity and Penetration.

A Beer or Ale may likewiſe be prepared with the ſame Remedy, in favour to thoſe that are accuſtomed to that ſort of Liquor:

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It will acquire the ſame Vertue that the Wine has; provided that the Doſe of the *Quinquina* be augmented the third part, adding thereunto Juniper, Wormwood, or ſome other thing that will give the Drink a grateful Taſte, and prevent it from ſowring.

If you would have the Infuſion made with ſome other Liquor, the following Preparation will ſerve for an Example, in ſuch occaſions as will be judged neceſſary to prefer it to another.

Take 2 quarts of thoſe Waters which are commonly uſed in Fevers, as that of Fennel, Parſley, of Little Centaury, or of ſuch like. Let every quart be accuated with a Spoonful of the Spirit of Wine, or with as much of

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the Tincture of the *Quinquina*: Let there be put into those Waters an ounce and half of *Quinquina* in Powder, two Pugils of the Flowers of small Centaury, three drams of its Salt; set all in a Sand Bath, in a small Glass Body, covered and close luted with another, the Mouth downwards: Let it infuse with a gentle Heat 24 hours, or during the necessary time required to draw forth its Tincture.

Its Infusion may be made likewise with Common Ptisanes, as with Common Water also; provided, that the quantity of the *Quinquina* be augmented, with some addition of apperitive Salts, or of something else, which will help the Liquor to be well impregnated with the Tincture: let

Let the Veſſel be cloſe ſtopp'd, and allow a longer time to the Iuſuſion, it being not wholly neceſſary to uſe Wine in the drawing the Tincture of the *Quinquina*, or other ſpirituous things.

Theſe are the Preparations which I have moſt happily made uſe of; mean time I prefer in many occaſions the Infuſion made with Wine, and above all, that made in Vintage time: For thoſe reaſons which I ſhall alledge in treating of the Uſe of this Remedy; therefore that Preparation before all others, ſhall ſerve me for Example; in which, for certain, I will not advance any thing but what ſhall be grounded on a great number of Experiences.

Of

## *Of the Action of the Remedy.*

IT is not to be expected, that I ſhould ſet forth throughly, and without any doubt, the whole manner after which the *Quinquina* does act; ſeeing that Nature has conceal'd it from us, as ſhe has done divers other of her Productions: I ſhall be contented in only giving my Conjectures as far as in me lies: To that purpoſe it is requiſite to lay down a general *Idea* of the Subject on which it acts.

It is to be imagin'd then, that a Fever or Ague is an extraordinary Boyling or Fermentation, excited in the Maſs of Blood; that this Fermentation againſt Nature does alter the Blood, diſturbs

ſturbs its motion, and perverts the Oeconomy of the whole Body, that the principle or immediate Cauſe of that Fermentation, is an evil Leven, which partakes of Acides or Sharpneſs, which infects and agitates the Humours in divers manners, whence proceeds the difference of Fevers, as well as the Diviſion which may be made of them, into intermittent, continual, accidental or Symptomatick Fevers.

In the intermittent Fevers, this Leven does often ariſe from a portion of bad Chyle, or from thoſe Aliments which we have taken, of which the firſt Degree of Corruption, is to contract a fermentative Eagerneſs, which excites the Fever. Thoſe ſtrange Juices not being capable of joyning

ng with the reſt of the Maſs of Blood, cauſe in it a boyling and diſturbance, till they be corrected, or ſeperated from the other Humours.

In Continual Fevers, the ſame Ferment is ingendred from the ſame Aliment, or from the whole Maſs of Blood; which Ferment, as it circulates with the Blood, augments its Sharpneſs, and produces that violent effervency, which cauſes the Continuation and Height of the Fever, which produces a diſorder and diſunion in all the parts of the Blood, in which the moſt ſpirituous Particles are looſened from the groſſeſt, and ſet into a Motion, and in a Degree of Exaltation, wholly contrary to Nature, which never ceaſes, till thoſe impetuous

Spirits are perfectly calmed or diſſipated in ſome manner or other.

Finally, in the Accidental Fevers, under which are to be comprehended the Languide Fevers, or thoſe that proceed from Obſtructions, thoſe that happen by defluxions, or by the fall of Humours on ſome part; the malignant Fevers which comprehend the *Meaſels*, *Small Pox*, the *Purples*, *&c.* In all thoſe Fevers, I ſay, which chiefly proceed from too great a Coagulation of ſome parts of the Blood, and of a too great fluidity of the others, as it might be ſhewn in thoſe parts that ſome Ferment is the Cauſe thereof, in ſeparating the moſt ſubtile and moſt thin parts of the blood from the groſſeſt and moſt thick

thick. Thoſe Particulars thus diſunited by the eagerneſs or acidity of that Ferment do Juſtle and oppoſe one another; ſome congeale and coagulate themſelves, and lie corrupting in ſome parts of the Body, while that the others ſet themſelves in a more fierce agitation, and rowl with a more rapid motion in the Veſſels: Thus the Natural Circulation, and the equal motion of the Blood is interruped and diſturb'd, which interruption never ceaſes, but by the Re-union, and the Calm of all thoſe parts, or by the diſſipation of that which cannot change its Nature; and above all, by the deſtruction of that Ferment that is the Cauſe of all that Diſorder.

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What I have now ſaid of this ferment or acide Leven as the principal Cauſe of all Fevers might be further proved by the Effects, that is, by all the accidents which happen to Fevers: It is doubtleſs that Leven which at the beginning of Intermittent Fevers, cauſes the cold and ſhiverings, the wearineſs and pains, and the difficulties of Reſpiration, in retarding the Circulation of the Blood by the conſtriction of its parts and Veſſels, which is the Property of the acide or eager ſo to do: The Ardor, the exceſs of Drought, the Head-Aches, the reſtleſsneſs, the convulſive motions proceed alſo from a ſtrong Acrimony, and from a moſt violent Action of that Leven upon the Humors, which cauſes there-

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in a more ſtrong effervescency, and a more haſty Circulation, which does laſt till that the Leven is gone through the Pores by Sweats, or is exhalated through Tranſpiration. Thus the Fever ceaſes, becauſe that the Cauſe thereof is diſſipated.

It is by that reaſon alſo, that thoſe Sweats which ſmell eager, or that are accompanied with redneſs and heats in the Skin, are more critical than others; and mark that thoſe eagers and acides are ſo entirely carried off by that means, as not to produce new Fermentations. Thoſe little Bliſters alſo which appear about the Lips and other parts of the Face, are indications of the coming forth of that Leven, and though they appear never ſo ſmall,

they are not leſs, the undoubted marks of the diſcharge which has been made of that Leven by the whole habit of the Body.

If that theſe Obſervations would not lead us too far, we ſhould make it appear, that any of thoſe Effects could not be attributed to any other Cauſe than that which we have mentioned; at leaſt it cannot be gain-ſaid, but that this Leven has the greateſt Share in it, and that it predominates over the other Cauſes through the vigour of its Action, if not by its quantity. I will not except Choler, which is almoſt always accus'd of all the accidents of Fevers, while that it often prevails over the other Humors without producing any Motion of Fevers, as it may be obſerv'd

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in divers Diſeaſes; as for Example, in the Jaundies, in which Choler communicates its Tincture in an high Degree unto the Blood, and unto all the parts of the Body, without having of a Fever always annexed unto it, or at leaſt any that is conſiderable. This might perſuade, by the by, that this Choler is leſs the Cauſe than the Effect of the Fermentation of Fevers, or at leaſt that Choler cannot produce a Fever without a mixture of ſuch a Ferment as I have now mentioned.

To know yet more preciſely whether this Leven predominates effectively at the time of the Fever, it were not amiſs, in imitation of a *Daniſh* Phyſitian, who is very Learned and Curious, to diſtil the Blood of ſome Fever-

iſh Perſon: He has obſerv'd in that Diſtillation, that there is leſs of Volatil Salt than in the Blood of ſound Bodies, whence might be inferr'd, that acide and eager Particles do predominate over the Violatil and Spirituous parts, as it happens to Wines that turn to Vinegars, which happens both in the Wine and the Blood, through a Diſſipation of the Spirits and an Augmentation or Multiplication of their acide parts, which manner is eaſie to be conceived by thoſe that underſtand Chymiſtry.

Having ſuppos'd what I have newly ſaid, that it is an acide Leven which is the cauſe of Fevers, as well as of their Accidents; if on the other hand an Examen be made, either by Fire, or by any other

other ways that may give to understand the Nature of this Remedy then what is truth will be discovered, namely, that it is compos'd of subtil pricking and bitter parts, which are joyned unto some roughness or harshness somewhat Astringent: Its Bitterness does combate and mortifies the Leven of Fevers, for bitterness and acidity are incompatible, it being proper to both to destroy one another, as it might be prov'd by divers reasonings, and many Experiments, which would lead us too far; the subtilty of its parts, and their Penetrations, serve to resolve, and to dissipate that Leven, and to hinder, or to destroy the Coagulation of the Humors; its Harshness and Astriction does calm and over-

come their Ebulitions and Agitations, at the ſame time ſtrengthening thoſe parts in which that Leven had made ſome Impreſſions.

It is on thoſe Principles that it may be ſaid, that in all Fevers indifferently, this Remedy can combate, mortifie and reſolve that bad Leven; that it alters and changes it, or that it helps Nature to drive it out of the Body by ſome ſenſible or inſenſible ways, that its Action extends even to continual Fevers, as well as to the Intermittent; that Leven being as I have ſaid, almoſt of the ſame Nature in the one as in the others, not differing but by ſome degrees of Fermentation and Activity; ſo that the divers Fire-Hearths in which the

Fevers

Fevers are pretended to be kindled, or the different Seats which they ſeem to poſſeſs, hinder not, but that the Remedy carries its Vertue every where, and overcomes that Leven how difficult ſoever it be to be deſtroyed.

This is, in few Words, what is the Vertue of this Remedy; and though that the *Quinquina* be the Principal Subject, the ſame thing may be ſaid of the little Centaury in ſome meaſure alſo: It is bitter and apperitive, deterſive, and lightly aſtringent, ſo that poſſeſſing ſuch qualities as are near unto thoſe of the *Quinquina*, it may be allow'd, at leaſt to aſſiſt in its Operation. Of Truth, Experience has learned us, that when thoſe two Remedies are conjoyned together, there is yet a greater

Certainty

Certainty of the Cure. It has also been seen divers times, that the bare Decoction of the little Centaury does cure Fevers that are somewhat stubborn: The Salts are added unto it to convey in all places the Faculty of the Remedy, as well as their own appetitive and deterfive Vertue, and to draw along with them the matter of the Leven. The rest is added but to give Vigor unto the Stomach, which is commonly the Seat of the most troublesome Accidents of Fevers.

Besides all that hath been mentioned, there may be further added to this Remedy a Tincture of *Laudanum*, when that the Returns or the Accesses are violent; and that the great Fermentation, which is the cause of it, is sudden-

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ly to be ſuppreſſed, as well as the impetuous Agitation of the Spirits: Its Bitterneſs and Harſhneſs which have ſome Affinity with that of the *Quinquina*; and may alſo ſerve to oppoſe the Leven of the Fevers, as well as the Faculty which it has of procuring Sweats or Tranſpiration, can cauſe an exhalation of the matter of this Leven: It is fruitleſs to object, that it hinders other Evacuations: It does not ſo, when that it is given at ſeveral times, and in ſmall quantities; and in caſe it ſhould, it would be but for ſome Moments; whereas the calm that it produces to the Humors, and the Tranſpiration that it cauſes, are far more ſalubrious than the Suſpention of ſome other Evacuations is hurtful. If I would

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back this Practice with Authorities, I ſhould make uſe of thoſe of the greateſt Phyſicians in Antiquity, who have made uſe of *Opium* and other Narcoticks in the Cure of divers Fevers, as well as divers able Practitioners in theſe days make uſe of the *Laudanum* on the ſame account; but as it is not abſolutely neceſſary to conjoyn it to the *Quinquina*, and that it is a Remedy which ought to be uſed with great Circumſpection, I refer it unto the Prudence and Ability of the Phyſician. I ſhall only ſay in general, that if at any time it is thought fit to be added, it muſt be in a very ſmall Doſe, as of a quarter or half a Grain for a Doſe: and as to the number of Doſes in which it ought to

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enter, and the time in which it ought to be uſed; there are none but the Phyſicians that can preſcribe it.

Further, to confirm all that I have ſaid concerning the operation and power of this Remedy, it is to be obſerved, according as experience has divers times taught me, that it has this further in particular, it commonly takes away the moſt part of thoſe Accidents that accompany Fevers, as are the Swellings, and the painful Extenſions of the Belly, the Obſtructions of the Liver, Spleen, and other parts, the loſs of Appetite, Indigeſtions, Flux of the Belly, and other Diſorders which are moſt commonly found to be diſſipated, at the ſame time as the Cure of the Fever is perfor-

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ned; which will not be difficult to conceive after ſome Reflections made on the Qualities of this Remedy, ſeeing that through its Bitterneſs, Auſterity and Aſtriction, it ought to ſtrengthen and reſtringe all the Fibres of the parts, and give them Vigor ſufficient to reject all that is of a ſtrange Nature, at the ſame time that through its deterſive and apperitive Faculty, it carries off the cauſes of Obſtructions through the divers ways which Nature has appointed.

Theſe are my Conjectures on the Vertues and Operations of the *Quinquina*: If it is objected; that there are other Remedies in Nature, which apparently poſſeſs the ſame Qualities, and that yet produce not the ſame effects;

I will ingenuouſly anſwer, That there is ſomething particular in the Union of the Qualities of this Remedy, or in the Contexture of its parts, which gives it a more ſingular Power, than to all other Remedies of deſtroying the Fermentation of Fevers; that this Union or Contexture, is wholly unknown to us; and that we do not underſtand, neither in what preciſely conſiſts that Fermentation which it ought to extinguiſh. From thence may be concluded, that this Remedy acts on this Fermentation, through ſuch Engines as are concealed from us, and that will for ever be the Subject of our Admiration.

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## *The Uſe of the Remedy.*

SOme Obſervations are to be made on thoſe things which are to be put in Practice, before, as well as after, the Uſe of the Remedy.

The firſt Obſervation has a reſpect to Bleeding; of truth, in divers occaſions its uſe cannot be diſpenc'd with before the taking of the Remedy; yet Care muſt be had leaſt that the abuſe of it ſhould drain the Strength, and alter all the Blood, and the Functions of the parts, which would be capable of hindering, or of retarding the Action of the Remedy, which in this Diſorder, could not make a ſufficient Impreſſion of its Vertue: For it is certain,

certain, that ſome Perſons that have been weakened through Bleeding, and the uſe of other Remedies, as well as through the length of the Diſeaſe, have had occaſion to uſe longer than ordinarily this Remedy before they could be perfectly recovered. In ſuch an occaſion, therefore the Patient ought to be directed and guided by an able Phyſician, that knows how to make a fit uſe of Bleeding, to eaſe the Veſſels when they are too full, and to diminiſh the too great Ebullition of the Blood: After which, for certain, the Remedy will be adminiſtred with a more ſuddain, and more happy Succeſs.

The Second thing to be obſerv'd, is the Purgation; it is very uſeful before the taking of the

the *Quinquina*, when that there are many Impurities lodg'd in the lower Belly; and that the first Passages are not free: They are so many Obstacles unto the Operation of the Remedy, which ought not to meet any thing that would stop it in its way, or would mix with it: mean time it is to be observed also, that it is not necessary, in order to the giving of it, to drain all the ill Humors, because, that frequently in the discharging of them, the Leven of the Fever is augmented, which at each access or return, may strengthen it self, and make a further Progress, what Evacuation soever is made of the said Humours, which in success of time, become more the Effect than the Cause of the Fever:

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Beſides, after that through the Uſe of the Remedy the Fermentation, and conſequently the Fever is made to ceaſe; thoſe Purgatives being then given, will eaſily carry off all that matter which did entertain that Fermentation and Fever.

The Third Obſervation concerns Diet; for though that without obſerving of any, a Cure may be had, by the uſe of the Remedy, it is a great Error to deſpiſe the Rules of Diet at ſuch a time as that the Fever weakens the parts, and diſturbs their Functions. It is not to be expected therefore, that through the Uſe of the *Quinquina*, a Body may be raiſed above all thoſe Diſorders that an ill Diet might cauſe, and beyond thoſe evil Conſequences

that

that might happen thereon. Besides, the Blood being infected with those evil Juices that the bad Diet would have introduced, it would not then be so fit to receive the Impression of the *Quinquina*, which requires as much as can be, a Blood full of Spirits, and disingag'd of all its Impurities; but yet the goodness and Vertue of this Remedy does sometimes allow of some small Trespasses beyond the Rules of Physick: And it is to be observ'd, that there are divers Fevers in which a solid Food and Wine also, is to be prefer'd unto such Aliments as are more refreshing and moist, because that the first have a greater Affinity with the Remedy, and may aid it in some manner to dissipate the Leven of

Fevers,

Fevers, in lieu that the others might retard its Action, and the Impreſſion of its Vertue: Therefore all that is apt to be ill digeſted and diſtributed, is to be avoided, as alſo all that is eager, or that will turn eager, or be eaſily corrupted, as all ſorts of Milk-meats, Sauces, Pulces, Fruits, and the like; and generally all that would augment the matter of this Ferment, and ſtop the Paſſages through which it is to be voided.

Finally, the fourth obſervation is concerning the uſe of the Remedy in general: to adminiſter it with all the exactneſs poſſible, reſpect muſt be had unto the quality of the Fits, unto their ſtrength, unto the Accidents that attend them, unto the Temperature, Conſtitution,

ſtitution, Age and Sex of the Patient, unto the Seaſon, and unto other things, which though they might alter the manner of uſing it, ought not however to hinder the giving of it. For Example, in a very hot temper, in a tender Conſtitution, in a Child, and ſo forth; the Doſe is to be leſſened; it is then to be given in leſs Proportion, oftner, and continued longer; and if it be given with Wine it muſt be boil'd, or weakened by the Mixture of ſome convenient Liquor.

After theſe General Obſervations, we muſt expound after what manner this Remedy may be applied unto the Cure of all Fevers, and what the true and reaſonable uſe of it ought to be. To perform which with the more

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Brevity, I will take for Example, the manner of giving it in Liquors, and with Wine, which may be easily extended unto all the other Preparations.

I begin with the Intermittent Fevers, supposing that the Sick are duly prepared, either by Bleeding, or by Purgation, according as there has been occasion for the one or the other; and having let some Accesses pass, to try whether the Fever may not have been Cured with those general Remedies, or by Nature it self, which is always the best Method: All these things being supposed, I say, in *Tertian* Agues, Use must be made of the Remedy at the end of a Fit. It is to be taken at divers Intervals till the time of the next Fit, which

does uſually return, When that is over, the Remedy muſt be repeated again in the ſame manner as before, till the time that another Fit would be, if it were not prevented, and which ought not to return, if all that which has been ſaid, is regularly obſerv'd.

I do not terminate what Intervals of time are to be obſerv'd betwixt each Doſe of the Remedy; that depends on the ſtrength of the Infuſion, or on the length of the Intermiſſion between each Fit: If the Infuſion is ſtrong, a longer ſpace of time may be left between each Doſe than if it were weaker; and if the intermiſſion is long, there is no neceſſity of multiplying the Doſes as often, as if the ſpace of the Intermiſſion was ſhorter. It ſuffices then to



give

give notice, that during the whole time of giving it, until the day that the Fit ſhall not be return'd, there ought to have been taken ſix drams, or one ounce of *Quinquina*, and ſometimes more; that the Remedy muſt be given an hour or two before Meat, and two or three hours after; and that each Doſe may be of four ounces of Liquor or thereabouts.

To prevent the Return of the Ague, the Remedy ought to be continued during eight Days, two doſes a day, in the Morning, and at Night before Supper, or going to Bed; and during eight days more, once a day, either Morning or at Night.

Uſe may be made during the laſt eight Days of a ſecond Infuſion made upon the Reliques of

the first, adding at pleasure a little of new *Quinquina*; or use may be made of the first Infusions, as having more Vertue, and being less ungrateful, only retrenching something of the quantity of the *Quinquina*, with which there is no occasion of loading the Liquor so much with the Tincture thereof, as during the time of the Fits: Both ways are indifferent, except that there may be less Expences in one manner than in the other.

But if notwithstanding all those Precautions, the Fever should return (which is very rare, though, when all that I have said has been observ'd) the use of the Remedy must be repeated again after the same manner as before, though not for so long time; and it will

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not fail however to produce the desired Effect, which is, to absolutely prevent the Return; especially if the Use of the Remedy is repeated immediately after the first Fit, and before that the Ague has made a new Progress.

Moreover, it is not absolutely necessary then to observe a strict Diet during the Intervals of the Fits, especially if they are short and moderate; the Use of solid Food and of Wine may be allowed also for the abovesaid reasons.

There is no need of any other Rules than these for a Double *Tertian*. It is at the end of a Fit that the Remedy is to be given, and it must be continued as in the *Tertian* unto the Cure thereof, which commonly happens at the second Fit, or, at the latest, at the

third; obſerving only, that if the Fits are very long and violent, the Uſe of Broths, and of Eggs is proper as to Nouriſhment: In all other reſpects, the ſame Method as in *Tertian* Agues is to be obſerv'd.

The *Quartane* and Double *Quartane*, require no new Rules neither. In the *Quartane* may be had all the time requiſite to give the Remedy in, ſeeing that there are two whole days to give it in, without Interruption, after the ſame manner as in the former Fevers; and the Fever is extinguiſhed alſo at the third or fourth Acceſs, if not at the very firſt, which very frequently happens. I ſay the ſame of the Double *Quartanes*; only adding, that to prevent their return, the Uſe of the Remedy is

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to be longer continu'd after the Cure thereof, than after the Cure of the other Fevers. The reaſon is, that there being in thoſe kind of Fevers, more of Acides in the Maſs of Blood, there muſt be a longer time allowed to the Remedy, to correct and diſſipate them; eſpecially when that the Ague is obſtinate and inveterate. I further add, that it is in thoſe Agues above all others, that the moſt refreſhing, and moſt humecting Remedies are not the beſt; and that, on the contrary, Uſe may be made of Wine and of ſolid Food, becauſe that there being, as I have ſaid, more of Acides in the Humors to overcome, thoſe kind of Aliments are more apt to be united unto the Action of the Remedy, to deſtroy more

eaſily that predominant Sharpneſs.

Moreover, the chiefeſt Obſervations which are to be made in Intermittent Fevers, are, that the Remedy is to be given with ſuch Circumſpection that nothing may oppoſe its Action, but that on the contrary, all things may contribute towards it. To this purpoſe, it were good to ſtay till the firſt Ebullitions of the Fermentation were a little over and calm'd, eſpecially when that the Fits are long and Violent; becauſe, that otherwiſe the Remedy would not have time ſufficient between the ſhort Intervals, to impreſs its Virtue unto the Maſs of Blood, nor Strength ſufficient to overcome without reſiſtance, the great Ebullition of the Humors: whereas,

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if the Fermentation and the Fits were moderate from the beginning of the Ague, to prevent the progreſs of the Leven, the Remedy might be given with good Succeſs, and even without any great Preparation. In ſuch a Caſe, the Remedy has leſs of Oppoſition to overcome, and it may more eaſily mortifie the Leven of the Fever, and blot out its firſt Impreſſions.

Secondly, It muſt not be given at the beginning of a Fit, no more than during the time of it, becauſe that that would excite a Combat, out of Seaſon between the Remedy and that Leven, which is at that time in the vigor of its Action; and that it would unneceſſarily fatigate the Sick. It is better then wholy to rely on Na-

ture's Conduct, who labors to overcome, and to exhalate part of that Leven; but take that time to give the Remedy in which that Leven begins to act.

Then does the Remedy intercept its Progress and even prevents it; and being convey'd unto the whole Mass of the Blood, by a more gentle Circulation, than that which is made in the Ague, it more easily, and with less resistance, imprints all its Vertue in it; it purifies it, and destroys the Fermentative Matter thereof, which would insensibly produce a new Fit.

It is for the same reason also, that it may be taken in Liquor, rather than in a solid Substance, that it may pass with more ease every where; It is likewise giv-

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en at ſeveral times, to produce little by little the ſame Effect, and to gently and leiſurely correct that Vice which the Humors have contracted. There is likewiſe but a ſmall ſpace of time allow'd betwixt each Doſe, that the ſecond Doſe might uphold the Vertue of the firſt, the third that of the ſecond, and ſo conſecutively each other, leaſt they might be over-weakened by too great a diſtance between each Doſe. It is finally given very aptly two or three hours after Meals; becauſe that within that time it unites it ſelf with a part of the Chyle, which by that means enters, like a new Balſom, into the Maſs of Blood, where it corrects and renews it.

Through

Through this manner of giving the *Quinquina*, the Cure is not only certain, but even the time of it may be fore-told, seeing that it is almoſt infallible that the Ague will not return at the time of its ſecond Fit, reckoning from the beginning of the Uſe of the Remedy. And to make yet a more exact Prognoſtication, it is to be obſerv'd, that when the Ague is near its end, at that time, that Fit which follows the firſt Doſes of the Remedy, is always different from that which has preceded the uſe thereof; it being ſometimes longer, but moſt commonly ſhorter; that it comes at other hours than it did before; or that thoſe Accidents that accompany it, are different from thoſe of the other Fits: Then

Then it may be ſaid for certain, that that will be the laſt; or that that which will follow next, will be but like the Shadow of a Fit.

Thoſe Changes declare, that the Leven of the Ague is carried off by the Remedy, in lieu, that if they did not happen; or that they were but very moderate, that the Fit ſhould return at the ſame hour as before, that it did laſt as long, and have the ſame Accidents with it, it might be ſaid, that the Remedy had not acted powerfully enough, and then it were requiſite to augment its Strength, or to multiply its Doſes, to prevent the return of ſome Fits, which would however be very few in number, though there were no alteration made in the

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uſe of the Remedy. It is here to be obſerv'd, that in the making of a very ſtrong Infuſion, or in the more frequent giving of it, there are ſome that are cured at the very firſt Fit, which cauſes a greater Admiration as to the Remedy; but that does not produce a better or more certain Cure. It might rather be feared, that there were ſomething too much forced in that Cure to laſt long; and that it were much better to appeaſe little by little the Fermentation of the Humors, and more inſenſibly communicate unto them the Vertue of this Remedy.

It is to be obſerv'd alſo, that if the Sick has a repugnancy againſt ſo frequently taking of the Drink, it may be given leſs often, as

as twice or thrice a day; provided, that in each Doſe there be the double quantity or thereabouts of the Infuſion; thoſe ways being but little different, and coming both to the ſame thing, they will produce the ſame Effect.

Finally, It is to be obſerv'd, that if there ſhould be an Ague ſo obſtinate as not to yield unto the Remedy during divers Fits; and that it ſhould always return at the ſame Periods, and after the ſame manner, which is very rare, it were requiſite to leave off the Uſe of the Remedy during ſome days, and to give Nature ſome Reprieve, who may diſlike a Remedy at ſome time, which it may approve of at another, after which, the uſe of the

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Remedy might be repeated again as before.

It is certain, that continual Fevers require more of Circumspection than the intermittent do; and that there are but few Rules in the giving this Remedy, that may be applied unto all Fevers indifferently. The divers Circumstances, and the different Accidents which daily happen, do frequently oblige the hastening or retarding, or the suspention of the Use of the Remedy, of altering the manner of giving it, of joyning unto it, or of preferring unto it other Remedies. Finally, it belongs unto those Physitians that have joyned the Use of this Remedy unto the perfect Knowledge of the Disease to determine it: Mean time, it may be

said

ſaid in general, that part of thoſe Rules which I have eſtabliſhed as to intermittent Fevers, may be fitted unto Continual Fevers: It muſt be then, after Bleeding and Purgation, or after the Uſe of other Remedies. In a word, it muſt be after that the Sick has been well prepared, and that the greateſt violence of the Fever has been ſuppreſſed, that this Remedy is to be given. There may be a Certainty that it will inſenſibly appeaſe the Fermentation of the Humors, and that it will cure the Continual Fevers as well as others. To that end it muſt be given at the greateſt ſlacking of the Fever, in ſmall Proportions, and in fewer Doſes, if the Infuſion be ſtrong, more frequently, and in larger quantities, if the

the Infuſion be weak, if it is prepared with Heat, if the Wine is mixed with ſome other convenient Liquor; or if the Infuſion is made but with a ſimple Ptiſane.

Not but that the Infuſion of the *Quinquina* may be given even at the beginning of a Continual Fever, provided that it be without any, or with very little Wine, and in ſeveral ſmall Doſes. In that manner, the Fermentation of the Humors is overcome, and its Progreſs prevented. Thus it has been oftentimes known, that divers Perſons have been freed from Continual Fevers; the Cure of which, could not be reaſonably attributed but to the uſe of a Ptiſane of *Quinquina*, given for ordinary Drink during the whole time of the Fever. There

There yet remains ſomething to be ſaid as to the Uſe of this Remedy in Accidental Fevers. Experience has taught, that it quells likewiſe the Languid and Hectick Fevers; ſo that they be not too inveterate, or that they depend not on a conſiderable Error of ſome principal part: In ſuch a Caſe there is little or no Remedy at all; nor is it to be expected, but in ſuch as are in their Beginning, and that have yet ſome Relation with the other kind of Fevers, either by their periodical Returns, or by other Signs, which ſhew that the Fever makes leſs Impreſſions on the Parts than on the Humors.

In ſuch a Caſe, the Remedy may be uſed much after the ſame manner as in the Continual Fevers,

vers, and when that through thoſe means the Fermentation is appeas'd, or at leaſt very much abated thoſe Obſtructions which cauſe thoſe kind of Fevers will be the eaſier overcome. It is alſo to be obſerv'd, as I have mentioned it in the Intermittent Fevers, that if thoſe Fevers are not eaſily overcome by the Remedy, in prudence, the Uſe of it is to be ſuſpended during ſome days: Thus the Remedy being re-taken, after ſome time of reſt, makes a greater Impreſſion on the Leven of the Fever, and Nature gathers new Vigor to oppoſe it: Whereas, when the Remedy is made uſe of without Interruption, the Operation of it is relaxed, and the Effect no longer ſo ſenſibly felt: Beſides, through this

this Suſpention ſome Reſt is afforded unto the Sick, who, in a long Fit of Sickneſs, is eaſily wearied and diſguſted with the continual Uſe of the ſame Remedy.

In thoſe Fevers which are accompanied with a Diſcharge of Humor, on ſome Parts, it is certain, that the Property of the Remedy being to prevent, and to reſolve the Coagulation of the Humors, and to reſtore unto them their firſt Motion, it will diſingage part of the weight that oppreſſes it; and will turn another way the Courſe of that which is carried thither; and at the ſame time, it will cauſe the Ebullition of the Humors to ceaſe; or at leaſt, will contribute very much towards it, with the help of other

ther Remedies. Above all, the time of giving it, muſt be when that the Humors are yet in Motion, and that they are not wholly fixed on the parts: Alſo it is to be given at divers times, as in other Fevers.

Finally, The ſame Remedy will not fail of producing its Effect in malignant Fevers, where the Ferment is more eager and acute than in all others, as thoſe accidents will manifeſt unto ſuch Perſons as reflect on them. It will blunt and correct the Sharpneſs of that Leven; and with the aſſiſtance of Cordials, and of ordinary Specificks, it will cauſe it to be breathed forth, or otherwiſe expell'd, through ſuch ways as Nature will appoint. To this end alſo, the Remedy is to be given

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at distinct times, especially when that the bad Leven, or that that which is most malignant in all the Mass of Blood, causes some Eruptions in the Skin, and in all the Habit of the Body. It is necessary to add here, that to be more certain of the Cure, and to take away the Causes of Relapses, some Purgatives are to be used some few days after that the Fever is extinct. The Observations that are to be made thereon, are, first, that it is fitting to have them joyned unto some Preparations of the *Quinquina*, because that thereby, at the time of the Purgation, the Vertue of the Remedy is communicated without Interruption. It is to be observ'd also, that the Purgatives are not to be of a very cooling

ing Nature, no more than the Liquor in which they are given: They are not to be taken neither with too much Liquor, for fear of taking away, by those large Draughts, that Character of the Remedy which is imprinted in the Blood. It is likewise convenient to give those Purgatives in small Doses, and more frequently for some days together, or every other day, to carry of leisurely the peccant Humors, without prejudice to those which are impregnated with the Vertue of the Remedy.

It is to be observ'd also, that frequently after the Cure of a Fever, there happens, during the Night, some Moisture and gentle Sweats, which shews, that through the action of the Remedy, the Blood

Blood is more liquid and ſerous; or, if you will, more ſubtil, and more volatilized than its was before. In ſuch a Caſe, ſuch Remedies are to be uſed as carry off, through other ways the ſuperfluous Seroſities, and aſſiſt the Blood in returning into its Natural State.

In general, thoſe Purgatives that are to be uſed, are ſuch as by their Bitterneſs, or other Qualities, have ſome Affinity with the *Quinquina*, to aſſiſt it, or at leaſt, not to interrupt its Operation: As for Example, it may be with *Rubarb*, *Aloes*, or with the Extract of *Colloquintida*; or with ſuch as carry along with them the ſuperfluous Seroſities, as the Extract or Roſin of *Jalap* and of *Scamony*, and the like; the Pre-

parations of which, as well as the manner of giving them, depend on the Conduct of the Phyſitian, and ſometimes alſo on the Patients Inclination.

In the uſing of the other Preparations of the *Quinquina*, as its Tincture, its Extract, *&c.* there is no occaſion of altering the foregoing Method; they muſt always be uſed at divers times, and at ſuch Intervals as are more or leſs long, according to the quantity of the *Quinquina* that is to be uſed; but in a weak Fever, in a good Habit, and in a good Seaſon, it will ſuffice to give it five or ſix days together, once a day, in the time of the Intermiſſion. The Tincture muſt be given every time by ſmall or large Spoonfuls according to its ſtrength; the Pow-

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der muſt be given by half drams, more or leſs, as it is to be repeated more or leſs often; the Extract by Scruples. I'm ſo far from ſlighting this Method, I prefer it in divers occaſions, to others; eſpecially, when that through ſome Natural Diſpoſitions, the Patient has ſome repugnancy againſt Drinks; or that it cannot agree with his Reliſh: and to ſay truth, it were to be wiſh'd, that in all other Occurrences, the ſame Succeſs might be had in giving the Remedy leſs frequently, and in an eaſier manner. It is to be obſerved alſo, that in Continual or in Intermittent Fevers, where the Fits are violent and long, and generally, when there is much of Heat, and of Drineſs in the parts, that the Drink is to be prefer'd

to the Boluſſes, and the Extracts, becauſe that it is better diſtributed into the Maſs of Blood; and that by that Mixture the Heat of the Remedy (if it is at all to be feared) is weakened without any loſs of its Vertue.

Finally, Both the Methods of giving the *Quinquina*, may be joyned together alſo, and given alternatively to the ſame Patient; ſometimes in a Solid, ſometimes in a Liquid Form, as it ſhall be judged fit. I determinate nothing upon that account; and I leave to every one the Freedom of keeping to that Method which pleaſes him beſt, and with which he has the beſt Succeſs.

*Anſwers*

## *Anſwers to ſome Objections againſt this Remedy.*

WHat I have now ſaid of the Virtues of this Remedy would not be ſufficient, if I did not anſwer alſo to ſuch Objections as might, at firſt ſurprizal, raiſe ſome Scruples in the minds of thoſe that have not yet a perfect Method of uſing the *Quinquina*.

The firſt Objection may diſturb them more than the others; what will become of all the matter of the Fevers? It may be ſaid, ſeeing that the Remedy makes no ſenſible Evacuation, is it not to be feared that that matter ſhould kindle again, and cauſe new Diſorders ſometimes worſe than the

firſt. It is fixed and precipitated for ſome time, it may be, but it is not evacuated, and what remains behind, is a Leven to produce new Fermentations; ſo that it is but an imperfect Cure, or rather a Suſpention of a Fever, which is apt to return; and that draws on other Diſtempers worſe ſometimes than the former.

To anſwer to this, Reaſon and Experience are to be conſulted: The Firſt Reaſon will ſhew, that in all thoſe that uſe this Remedy, after the manner that I have ſaid, quite the contrary of what is feared, may be ſeen: For there will be but very few that will not be cured without return, or any other Accidents. The Second Reaſon will likewiſe ſtrongly ſupport thoſe Experiences. It

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is grounded on the Vertue of the Remedy, and the ordinary motions of Nature; far from having ſome fixing or precipitating Qualities that retain the Humors, it has ſuch as are quite oppoſite, by which it ought to diſſolve, and to diſſipate the Leven of Fevers, as I have ſhew'd. And if I may ſay it, it appeaſes a Fermentation, by another that is quite contrary to that of Fevers; and by that new Agitation, which it communicates to the Blood and the Humors, it opens alſo the Paſſages and Veſſels, after which Nature does eaſily drive forth the Matter of the Leven, and the ill Humors, by ſuch ways as ſhe beſt knows how to find; either by Stools, by Urines, or Sweats, or by Tranſpiration only, according

as that Leven, or thoſe Humors are more or leſs terreſtrial and groſs, or more or leſs running and fluid.

The Example of thoſe that after they are cured, continue for ſeveral Nights in breathing Sweats, will ſuffice to prove what I ſay: For that clearly ſhews the diſſolution and melting down of the Leven; and that by that means the Blood is more attenuated, and more volatilized, as I have ſaid, which is an effect quite oppoſite unto that pretended Fiction of the Febrile matter.

Add to that, if you would ſatisfie thoſe that are not ſatisfied without ſuch evacuations as ſtrike their outward Senſes, that frequently there is not ſo much Matter to be evacuated as might be ima-

imagined; and that when the Fermentations of Humors are ceaſed, the greateſt part of thoſe Humors are tempered and rectified by Nature it ſelf, which then turns them to a good Uſe. I will have no better Example of it, than that of divers perſons, who not making uſe of any Remedies, are however, after violent Fits and Returns, perfectly cured, on a ſuddain, of the Fever, without any ſenſible Evacuation, either by Art or by Nature, or without any Evil Conſequences enſuing thereon.

It may be further ſaid againſt that Objection, that if the other Remedies that are uſually employed for the Cure of Fevers, do not fix the Humors as it is pretended that this does: They have

worſe Effects when that they are too frequently repeated. The Strength is decayed, the Actions of the Stomach and of the other parts are weakened, the Digeſtions remain imperfect, and conſequently, there is a continual generation of bad Humors, which frequently maintain the Cauſe of Fevers more than they deſtroy it; whereas, applying one ſelf to this Remedy, very frequently, at the very firſt all thoſe Inconveniencies that are to be feared from the moſt part of other Remedies, are removed.

It muſt not be ſaid therefore, that in the Concluſion, it leaves ill Impreſſions, and cauſes dangerous Obſtructions, which turn even unto incurable Dropſies; or that ſoon or late, one is ſenſible of the bad

bad Conſequences of this Practice. For how can it be conceiv'd, that a Remedy that inſenſibly deſtroys the Leven of Fevers, and their evil Impreſſions, ſhould, at the ſame time, retain ſo much as would ſupply Matter unto all thoſe imaginary Diſeaſes? This is an Accuſation without Ground, and that could more juſtly be caſt on divers other Remedies. To conclude then, I return to Experience, which will ſhew unto all thoſe that will make uſe of the *Quinquina*, with the neceſſary Method, and that will deal honeſtly, that one ought not to attribute unto it that which other Cauſes may have produc'd; but that the unruline's of the Sick may be taxed; or that it may be attributed unto recent

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Diſeaſes, or unto the neglect of not preventing the Conſequences which might have appeared after the uſe of any other Remedy than this; and, it may be, with more Danger and Violence. This is what is to be prevented by all the other Aids of Phyſick alſo: For I intend not to play the Empirick here, who attributes all unto his Drug, who makes it ſerve for all Diſeaſes, and that deſpiſes all other Things and Rules. I will not ſay neither, but that there may ſuch Fevers be found, whoſe Accidents do ſometimes compel the Phyſitians to employ divers other Remedies, both before and after this; or that there may not be ſome Fevers where this Remedy muſt not be admitted, and where there is not ſome neceſ-

neceſſity to ſtick to the ordinary Remedies, without deviating from ſuch general Rules as have been eſtabliſhed from many Ages, and with ſo much reaſon, and which I have no thoughts of oppoſing by the uſe of this Remedy.

The ſecond Objection requires no leſs an Anſwer than the former. It will be urged, that the Remedy is hot, that it is always given in Wine; and that, in a word, it is adding Fire to Fire, and running hazard of increaſing a Fever in lieu of diminiſhing of it.

To anſwer to this Objection, I ſhall firſt ſay, that if Experience be conſulted, it will be found, that all thoſe Remedies which are put in uſe for the Cure of Fevers, and that are called Specificks, have

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as much, or more Degrees of heat than this: Yet it is not to be doubted, but that the Authors of those Remedies have founded their Experience on Reason it self; and that they have judged, that that Heat was necessary to resolve & dissipate the Cause of the Fever; that even the Fever it self was instrumental therein, and made use of, by Nature, for the concocting of the matter of Fevers; that the best *Crisis* was the Transpiration, or Sweat, which is procured but through such Remedies as are composed of subtil Parts, such as are penetrating and active, and consequently of hot qualities: And that Lastly, those Remedies that are moderately hot, enter in order to the Concoction and Expulsion of the Febrile

brile Matter; whereas the refrigerating Remedies do very frequently ſuppreſs that perfect Effervescency of the Humors, that inſenſibly conducts unto the Evaporation and Diſſipation of this Febrile Matter.

It is to this purpoſe, that a Famous Ancient Author ſays very well, That the Heat being augmented by the Remedies, a greater Eaſe, and a more ſuddain Cure is to be expected; and that ſometimes it is the Learned Phyſitian's Prudence to increaſe even the Heat and the evil Ferment of the Fevers; becauſe that if the Remedy cures not immediately the preſent Evil, yet he may prevent that which is to come.

But to apply thoſe Reaſons in particular unto the *Quinquina*, I

have already ſaid, that its Heat is more moderate than that of divers other Remedies: Its other Qualities, its bitterneſs, its roughneſs, are likewiſe very temperate; and it is by thoſe Qualities, which are called Second Qualities, that the firſt are judg'd of, which are Heat, Moiſture, Drineſs, &c. And to ſpeak yet more ingeniouſly one's Thoughts on that Quality of the Remedy, it ſufficeth, be it what it will, that it extinguiſhes and reſolves a Ferment, whoſe Impreſſions upon the parts are more to be feared, than thoſe that the Remedy it ſelf would make. Mean time, it is ſo certain, that it makes no Impreſſion of Heat, that Examples might be alleadg'd of ſuch Perſons as have not had any ſence

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of Heat, after the taking of the *Quinquina*, during divers Months. The ſole Example of the Cure of Fevers will ſuffice for all others; ſince that it cannot reaſonably be ſaid, that a Remedy, whoſe Eſſential Property is to extinguiſh a Fever, ſhould increaſe a Heat, which is the Effect of the ſaid Fever.

However, it is certain, that what other Remedies ſoever are us'd in the Cure of Fevers, they notwithſtanding do frequently laſt very long, that they give a ſtrong Impreſſion of Heat and Drineſs unto the Parts, and produce ſuch troubleſome Accidents as are but too well known.

It may then be concluded from thence, that the true Remedy againſt Fevers, of what qualities ſoever

ſoever they be, is that which can at once take away the Fermentation that cauſes them, while that ſuch Remedies as cure not always, though with Qualities ſeemingly contrary unto that ſtrange Heat, are but accidental Remedies, that tend more to the Deſtruction of the Effects of Fermentation, than of Fermentation it ſelf.

But it may be, the Heat of the Wine with which it is given is more feared than the *Quinquina* it ſelf. To which I anſwer, That not to mention the Senſe of the moſt famous Ancient Authors, who, for the ſame Reaſons which they did alleadg in the behalf of hot Remedies, did alſo preſcribe Wine in all Fevers, even in the moſt ardent, and in thoſe that were

were accompanied with the worſt Accidents; I ſay, that without alleadging of their Authority, I ſhall only ſay, that that Wine which has only ſerv'd to extract the Tincture of the *Quinquina* has loſt the greateſt part of its ſtrength: that it may be boyl'd or infus'd in Heat, to take off part of its Spirits; that it may be temper'd with ſome convenient Liquors; and finally, that the Remedy may be given in many other Liquors beſides Wine. The *Quinquina*, as I have ſaid, does ſufficiently communicate its Vertue to other Drinks, not to be unſucceſsfully taken in the moſt ſimple and eaſieſt manner that it can be given.

Finally, It may be ſaid, that the Fever is often apt to return, which

which ſhews, that its Cauſe is not taken away by this Remedy. I know not whether thoſe that will make that Objection, have given or taken of it after the manner that I have laid down; but I know, that without meeting with a very ill Diſpoſition in the Patient, or without thoſe Errors which may be committed in giving of the *Quinquina*, the return of Fevers will be very rare. Thoſe that will doubt of this for want of Experience, will yield, it may be, at the Reaſons which I have given againſt the firſt Objection, where I have ſhew'd, that by that Remedy, the cauſe of the Fever is diſſipated, and that its Leven is deſtroyed; eſpecially, if a ſufficient quantity of its Vertue, has penetrated the Maſs of Blood;

ſo that although there ſhould be a return after ſome days, it might probably be ſaid, that it were a new Ferment that produced a new Fever.

It is not neceſſary to enter on the Particulars of thoſe Failings or Errors that may cauſe Relapſes. I have already mentioned the moſt principal ones, which may be avoided by an Able Phyſitian, when he meets with an Obedient Patient. There is one yet which might not be thought on, if notice were not given of it; It depends on the Choice of the *Quinquina*; as it wants very much that the *Quinquina* which is falſe and Baſtard, ſhould have the ſame Vertue as the right has; neither has it ſo certain an Effect, both as to the Cure, and to prevent the Returns. But

But let us ſuppoſe thoſe Relapſes, the worſt that may happen: to be wholly freed from them, there needs but taking over again of the ſame Remedy, though in in a leſs quantity, and the Fever will return no more: For to be perſuaded that a Fever that happens after ſome Months, is the Remnant of a former Fever, is putting the Cheat upon one's ſelf. The Remedy taken during ſome time, has had leiſure ſufficient to deſtroy all the Ferment; and if there had been any left, thoſe Changes which daily happen, and the continual floating of the Humors, which inceſſantly move in the Bodie, would finiſh the carrying off, or the altering of this Ferment; ſo that thoſe Returns would proceed much

much leſs from the Reliques of the firſt Leven, than of thoſe which ſhould be newly produc'd through new occaſions.

Finally, though that the Fever ſhould return through ſome reliques of Leven, were it not better ſtill that it ſhould diſpoſe it ſelf into two Periods and leave unto the Sick ſome favourable Intervals to recover his Strength, than to have no Reſt during all the time that the Fever does not yield unto all other Remedies? After all, do other Remedies exempt more from Returns; and are they of a more eaſy and more certain uſe?

Theſe are the Objections which I thought would be made, I doubt not, but others may be yet imagined; but if before they

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be offer'd, a Tryal of this Remedy be made, according to thoſe Rules that I have already given; I am perſuaded, that the good Succeſs will prevent thoſe Objections, and will ſave the labour of propoſing them. For my part, I have not made my Experiments ſo much upon reaſoning, as I have grounded my reaſoning on my Experience.

This is what I had to ſay on the *Quinquina* in all Fevers. I could, it may be, aſſert by the ſame Reaſons that I have advanced in ſpeaking of the Fermentation of Fevers, that it is proper in general to deſtroy, or to hinder in part, ſuch other Fermentations as produce other Diſtempers; and eſpecially, thoſe that depend on the exceſs of Acide

cide Juices, which frequently predominate over all others; which extends far in Phyſick, ſeeing that divers Diſeaſes have their riſe from thoſe evil Ferments. There needs no other Examples than the Hypocondriacal and Hyſterical Affections, which are very much known under the name of Vapors; in which Diſeaſes, this is an excellent Remedy, as Experience has frequently ſhewn. I could place in the ſame Rank, divers Obſtructions of the Spleen, Meſentery, and other parts, the ſuppreſſions of ſome Natural Evacuations, the Green Sickneſs, and ſome other Diſeaſes that have ſome Relation with theſe; in which I have alſo had the Experience of the good Effects of this Remedy; but let every one

be convinced by his own Experience.

It is however, easie to imagine, that though to this present time, the *Quinquina* has not been used but in Fevers, it may have been design'd by Nature unto other uses conducing to Health, of which no Tryal has yet been made; which yet might easily be done, seeing that there is no hazard in the use of a Remedy that has no hurtful Quality; and if that some Trial did confirm this Thought, it might be concluded, that the most part of Diseases unto which it would be proper, would differ less in their Causes than in their Effects, and that the Remedy would destroy Fermentation equally alike every where, which would produce dif-

different Effects, according to the Subjects that it would meet with: However, it might be aſſerted by that which is already known to us of the *Quinquina*, that Nature has not produced a more excellent Remedy: if new Diſcoveries were not made as uſeful as theſe, on the Subject of ſuch Remedies as might be uſed in other Diſeaſes, we ſhould not deſerve thoſe Reproaches, which Nature may ſo juſtly make us, of neglecting to ſeek after the Vertues and Properties of her Productions.

*FINIS.*

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